

# The South African Outlook

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## The South African Outlook

"What is worse than being blind?"

"To have eyes and not to see",

—says Helen Keller.

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### The Coloured Vote Issue.

For various reasons we disagree *toto caelo* with the purpose of the Government to remove the Coloured voters from the general roll, but we do not propose to comment on the merits of the original bone in the vigorous contention with which Parliament has been occupied. The Opposition has expressed its determination to annul the measure if it should find its way on to the statute book and unless its leaders emulate some of today's cabinet ministers in finding, after the most fervent protestations, that they have changed their minds, it may be assumed that sooner or later it will have its opportunity to try to do so.

One of the most unfortunate features of the matter has been the Government's blunder in being in such a violent, unconsidered hurry about a proposal so thorny and provocative. Its impatience had led it into assertions so unreal as to bring its policy under deep and justifiable suspicion. Take, for instance, the reiterated claim that it has a clear mandate from the country for its action in the matter. How can a mere handful majority, the light weight of which is a good deal discounted by a minority vote, be so interpreted by any government? Why, this one, in a desperate effort to increase its very doubtful margin of safety, has had to go outside the Union to scrape up another six votes; and even after that the majority for the second reading in the Assembly was a mere seven. More

impolitic still, its unseemly haste has betrayed it into playing fast and loose with the constitution, and all over the country there are signs of a rising wind of protest which may have reached gale force by the time these words appear in print.

Several loyal Nationalists are deeply concerned over the offence given to their political sense and propriety. They have found a mouthpiece in Professor A. C. Cilliers of Stellenbosch, who, while an authentic Nationalist in politics and a convinced champion of an extreme brand of apartheid, has not hesitated to enter the lists, and in lucid, vigorous, and logical language has poured scorn on many of his party's claims in this matter. His intervention has been a refreshing and reassuring thing in a sombre situation, in that he has set an example to the leaders of his party by refusing to allow his strong political convictions to blind him to what both logic and common-sense show him to be neither right, reasonable, nor possible. Moreover, he, at least, has stopped to think long and shrewdly enough to be deeply convinced of the danger lurking in the line followed in order to score a quick success.

The unwisdom bred of impatience is seen very clearly, also, in the fact that the Government has not condescended to any serious consultation with the Coloured people themselves. This would be almost unbelievable if it were not entirely in character. It is now claimed that the new bill is desirable chiefly because it is so much to the benefit of the Coloured people. Then why, it will be asked, was no effort made to expound its virtues to them and to win their intelligent co-operation? The curse of indecent haste is over it all. It has led to bad faith, bad strategy, and bad manners, while the artificiality of the defence put up against attack in Parliament has only made the Government's sincerity in the matter suspect in the eyes of the large majority of the people.

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### Witziesshoek.

A very illuminating report has come from the commission appointed to investigate the long-festering trouble which induced such feverish conditions and culminated in the recent tragic events in Witziesshoek. The immediate task of the commission appears to have been adequately done, and the causes of the mischief have been laid bare without white-washing. The major part played by officialdom, under stress of the Native Administration Act of



1927, has been acknowledged, and the fundamental difficulty of the shortage of land has been stressed. In the light of the situation disclosed a number of valuable recommendations have been made. It remains to be seen whether they will be accepted and result in prompt and adequate action. Some of them will be very difficult for the politicians.

It is most desirable that there should be clear realisation of the fact that Witziesshoek is not exceptional but typical, so that what has emerged from this investigation of conditions in a relatively minor reserve may help to inspire and inform thoroughness in the whole campaign for the rehabilitation and extension of the Native reserves to which the Government is committed. The constructive proposals which are made for Witziesshoek—more land for plough and pasture, a system of individual land ownership supported by a land and agricultural bank, irrigation and water-power schemes, the development of Native trading. (The Commission says boldly that the time has now arrived to expropriate the trading rights of European traders in Witziesshoek), and so on—are all of them relevant in regard to the other and larger reserves.

In some respects the most significant recommendation of all—and it, too, calls for general application—is one which runs right across an idea which, in spite of its utter impracticability, is cherished by so many supporters of apartheid. This is that even the Natives who migrate to the towns and remain there in employment, should continue to regard the reserves as their national home. The Commission is of the opinion that such of these people as have been absent from their original homes in the reserves for more than two years should be counted as urbanised, and it proposes their settlement in the urban environment as permanent workers and, as far as possible, property owners with a measure of control over their own affairs.

Much or most of all this is viewed with horror and alarm by the neighbouring European farmers in this somewhat isolated eastern corner of the Orange Free State. It is reported that, presumably on the principle that attack may be the best form of defence, they have gone into action with a resolution recommending “that all the Natives now resident in the Witziesshoek reserve be removed therefrom to another place to be selected by the Department of Native Affairs.”

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#### A Dictionary defines Apartheid.

In the first section of the new Afrikaans dictionary to appear covering the first three letters of the alphabet, Apartheid is defined as follows:—

“A political (staatkundige) policy direction in South Africa founded on the broad principles of (a) differentiation, in accordance with differences of race and or colour and/or standard of civilisation, in contrast to assimilation,

(b) the maintenance and perpetuation of the identity of the different colour groups constituting the population, and the separate development of these groups according to habits (aard), trading and aptitude, in contrast to integration.

“In its practical application the policy includes arrangements (reëlings) and efforts which include, among others, measures to bring about purely local separation, for instance, in regard to residential areas, public amenities, transport, entertainment, and so on; measures in regard to political rights; for example, separate voters' rolls, separate representation in Parliament and the Provincial Councils; further territorial segregation, for example, the setting aside of comparatively large areas for the exclusive use of one section of the people, for example, the Native territories.

“Partial apartheid: apartheid in regard to only certain spheres (terreine), for instance on political, social and church spheres.

“In total apartheid (the complete separate development in all the different spheres, for example, of the different Bantu groups) the Government applies a policy of apartheid in regard to Europeans, Coloureds, Asiatics and Natives.

“The vast majority of the White population want apartheid (Eiselen). Apartheid means merely that each person should have his own place. (H. F. Verwoerd).”

It is difficult to escape the feeling that there is a certain lack of the scientific and unprejudiced objectiveness of the true lexicographer about this. The two quotations, for instance, are hardly likely to be universally accepted as definitive.

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#### Apartheid: a Representative African View.

The Interdenominational African Ministers Federation of South Africa, a body composed of Representatives of the majority of Christian Churches in the sub-continent, in annual conference assembled in Bloemfontein, set forth its views on public “questions” of the day as follows:—

“The Conference finds no Scriptural authority, approval, sanction or precedent, for the Policy of Apartheid or any National Policy that seeks to treat the inhabitants of a country on differential lines based on race, colour or class.

“The Conference is convinced that the spirit behind the Policy of Apartheid is an antithesis of the spirit and teaching of Christianity as propounded in the New Testament. The Conference believes that this Policy, as implemented in recent legislative measures such as the Mixed Marriages Act, the Population Registration Act, the Immorality Act, the Group Areas Act all passed in the 1950 session of the Union Parliament and the latest instalment in the form of the Separate Representation of



Voters Bill, is a direct negation of the principles envisaged in the Declaration of Human Rights issued by the Assembly of the United Nations Organisation, which expresses the belief that all human beings are born free and equal in dignity and rights.

"Further, the Conference views with the greatest amount of alarm and perturbation, the flouting by the Union Government, of the solemn guarantees embodied in the entrenched clauses of the South Africa Act of 1909, by its decision to pass the Separate Representation of Voters Bill without the necessity of a two-thirds majority at the Third Reading of a joint session of both Houses of Parliament, as a cynical disregard of the views and sentiments not only of the Coloured but also of all Non-European people of the Union."

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### B.C.G. versus TB.

It is most heartening to have the Minister of Health telling the National Anti-tuberculosis Association at its conference last month that the Government is contemplating a scheme to make immunising injections against TB available to everybody. "If the community" he said, "can be helped by the universal application of B.C.G., then I say we must carry out such a programme. My department will be at the head of the endeavour, if it is proved possible to immunise the community by means of these injections. We intend to try this method out, although we realise that a people so little immunised as we are may need a different approach."

Meanwhile his departmental experts are very busy on the diet front of the anti-tuberculosis campaign.

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### The Mealie Board's new Plan.

It has been announced by the Mealie Board that it has resolved to finance six pilot research farms in the large area lying both in the Transvaal and the Orange Free State which is often spoken of as the Mealie Triangle. This is very significant news, not merely because of the beneficial results which may certainly be looked for from the work done on these farms, but also because it is evidence of a new attitude on the part of that section of our farming community. This is most welcome and may perhaps spread to the organisations of producers of other food-stuffs. In other countries it is not unusual for farmers' organisations to take the initiative in planning and financing agricultural research in alliance with the State, but with us that sort of thing has been studiously left by them to the Government. The result has been that the farmer has been merely a looker-on with little real interest in what has been done, so that progress has been unnecessarily slow. But when farmers accept the role of collaborators on a contributory basis, as many other

industries do, it should naturally follow that their interest will be active, and that much better and more readily acceptable results will follow. Our per morgen production of most food-stuffs, and particularly of mealies, is very much lower than it should be. The enterprise of the Mealie Board is likely to show very beneficial effects in a few years' time.

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### More Teachers.

There is to be some relief of the very serious understaffing in the Native schools of the Cape Province, and also of the very inadequate provision of school facilities in many areas. The Cape Education Department has promised this in the new financial year, and the Chief Inspector of Native Education explained what is planned to the Transkeian Bunga at its recent session. He told them that a ten per cent increase in expenditure is contemplated. Two new training schools are to be opened, the one in Duncan Native Village, East London, and the other at what was formerly the School of Agriculture, at Flagstaff in the Transkei. About sixty schools, which have hitherto been privately conducted, are to be taken over. Additional teaching posts in secondary and primary schools to the number of three hundred are to be provided at a cost of £52,000.

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### The late Dr. Neil Macvicar.

Arrangements are being made for the publication of a biography of the late Dr. Neil Macvicar. The material for this is very abundant, but letters from Dr. Macvicar to his friends or on public matters will be very welcome; also personal impressions and accounts of incidents in which Dr. Macvicar figured. Communications should be addressed to Dr. R. H. W. Shepherd, "Corona," P.O. Lovedale, Cape Province.

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### National Sunday School Day

Theme: "*This is the Day*"—"Walk ye in it."

This important occasion in the Sunday School Calendar falls this year on the 26th August and Churches, Sunday Schools and Missions are urged to participate in its observance.

The Sunday School has a prominent place in the life of the home, the Church and the community as it seeks to furnish the youth of our land with a vital Christian training as the theme selected for the day indicates.

The South African National Sunday School Association, the South African unit of the World Sunday School Association, which is promoting National Sunday School Day, has published special literature, and those interested are asked to apply to the Secretary of S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.



## Race and Civilisation

(An address under the auspices of the African Welfare Society in Bulawayo by Dr. Arthur Keppel Jones.)

FOR the last thousand years a great civilisation has been developing in Western Europe. Some of us who live in Africa believe we are the representatives of that civilisation. We have a feeling—often vague—that we ought to do something to defend it, and that it is a cause worth fighting for; that it should be implanted in this continent.

Anybody could be forgiven for not understanding what Western civilisation means because the impression that it makes on a superficial acquaintance is one of confusion and disorder, and because there sometimes seems to be a complete lack of any sort of consistency of principle if one looks about the Western world today.

A glance into its history will show certain values and principles that shine through the whole history of the West and that are its main characteristics.

Our civilisation is unstable. A civilisation is not stable until it is pretty well dead. It is pushed forward by the need to resolve conflicts.

What are these conflicts? We have inherited a religion given to us by the Jews and alongside that we have inherited Greek rationalism—two conflicting things.

From Athens we have inherited a conception of liberty, and from Rome organisation—two great conflicting principles in the world of today.

Also we have inherited Christian humility together with a Germanic conception of honour, strongly conflicting principles.

Two more principles that continually quarrel with one another are the concepts of liberty and equality.

All these things are clashing within the individual man, and are also clashing within the civilisation as a whole. The highest achievements of our civilisation have been made when some kind of harmony has been brought into one of these pairs of traditions.

For instance, the British Parliamentary system is probably the most successful attempt in the history of man to reconcile freedom and organisation.

The attempt to reconcile Christian humility with the Germanic conception of honour produced the Christian Gentleman, a phrase not much used nowadays because of its association with nineteenth-century cant.

In addition to these many internal conflicts, Western civilisation has continually been in conflict with external enemies whose principles have been quite impossible to reconcile with the main Western traditions.

So far every one of these battles the Western world has won.

But if any of these enemies had triumphed, the Western way of life would have come to an end.

Out of these battles and conflicts of mind have arisen the values which are the basis of our world.

I would suggest these are the principal values:

1. The freedom of dignity of the individual;
2. The principle of individual responsibility;
3. Duty to one's conscience, independently of any external sanctions.
4. Chivalry. This is a quality which the Western world produced, and out of it has grown humanitarianism;
5. The gospel of work and the dignity of labour;
6. The belief in progress and the struggle to progress.
7. The aesthetic values; our Western standard of taste has grown in keeping with these other standards.

But bubbling up out of these conflicts have come certain factors which are a perversion of Western traditions, and which threaten to undermine them.

The French Revolution was a reaction against the injustice of privilege. But in the fight against it, an evil spirit was uncovered—a resentment against superiority of any kind; the assumption which began to be widely believed, that there was something wrong in the fact of any man being in any way superior to oneself, or having any advantage over oneself.

In recent times the many have used essentially their voting power and sometimes their physical strength to pull down the few who were in positions of administration and leadership. But they would not have succeeded if they had not been reinforced by a factor even stronger than they.

The greatest development in the modern world has been the development of science. Science, unlike some other forms of thought, can be applied and can show practical results.

Science has won for itself enormous prestige and possibly has attracted to itself the best brains in the Western world.

But let us remember this: *Science has nothing whatever to do with values.* Between good and bad, science is neutral.

Because science has won for itself this tremendous prestige, *it has turned people's thoughts away from values.*

People are now becoming reluctant to pronounce a moral judgment. They "explain" a crime away by saying the criminal "had an unhappy childhood." The crime is explained, but *the moral question is begged.* They are producing a sort of neutralism.

Thus science, combined with other tendencies, is res-



possible for the levelling and equalising tendency prevalent today and for the decline in our belief in values.

Now in Africa, we who are heirs to Western civilisation are undergoing the same conflicts, but we are in a peculiar position, in that here Western civilisation is in contact with barbarism. The contrast between the two is very sharp. We notice it in our everyday lives.

Western civilisation is dynamic. Tribal society is static. Thus tribal custom, together with the hot climate, discourages every effort. Just enough is done to keep at the same level, but beyond that, leisure is preferred.

There is no place in the tribal system for individual responsibility, nor is there any place for respect for time.

The great question in Africa is which of these things will prevail?

Will the principle of Western civilisation be implanted in the whole population of Africa, so that the African people live as vigorously as the people of Europe, and so that the people of Africa will themselves push that civilisation forward?

Or will the old tribal custom and all that goes with it pull down the people who have come from Europe bearing that Western civilisation?

These are the principles in conflict, and it is about these that we ought to feel the strongest prejudices and passions, and about which we ought to fight.

It was about such principles that our Western civilisation used to fight, and it has succeeded up to now.

But in Africa the conflict is not thought of as between Civilisation and Barbarism, but only as between Black and White.

We may regret this, but it is natural. A psychologist would say that the attitude of people to "in groups" and "out groups" is natural and deeply rooted. When Nature has provided us with skins of two different colours, it is almost as though different football jerseys had been handed out to us and we had been members of opposing teams from the very start.

The result of this attitude of Black versus White is that many Europeans who live in contact with Africans hold that the object of government and law is to preserve this distinction in all social relationships.

They hold that in the spheres of economic opportunity, all advantages and all political rights must be given only to the people "in the white jerseys."

The first effect of this attitude is to destroy our belief in all civilised values.

For if we were to divide our Society on the basis of civilised values, it is clear that some Africans would conform to those standards and that some Europeans would not. And however few these people might be, the whole principle of racial superiority would be destroyed.

So for this reason those people who have adopted the racial principle as the basis of their thinking, dare not give emphasis to these factors, and dare not even discuss them.

The superiority of the White race in Africa is based on some sort of mystical conception which is kept far enough away from anything real to prevent us from using any yardstick of measurement, said Dr. Keppel-Jones.

For this reason people who adopt the racial attitude are reluctant to make distinctions between peoples of one colour.

There is thus *an exaggerated emphasis on the equality of all White people*, and a neglect of the values that would show up the difference among the White people themselves.

People with the greatest racial antipathies are averse to making distinctions between people of the same race; conversely people who draw marked class distinctions have little racial prejudice.

This emphasis on race has brought us to a deliberate neglect of those values which might make us draw distinctions among people of our own race, and this is a thing that is undermining all belief in civilisation.

The racial attitude to politics is removing from the people who are not civilised most of the incentive to civilisation.

In every town in Southern Africa are large numbers of Africans who are detribalised and who, in losing all tribal allegiance, have gained nothing else.

One of the most urgent tasks, if our civilisation is to gain anything in this part of the world, is to save these people for our point of view.

Here is something empty, a vacuum in which other values can be made to grow.

This requires a tremendous effort, and far too little effort in this direction is made anywhere in Southern Africa.

But supposing an effort was made, the essential thing that would have to be done for these people is to reward them if they do move in the way we want them to and if they do conform to our standards; if they show themselves capable of sustained work and of the civilised definition of individual responsibility.

The reward must be unlimited access to wealth, social status, political rights, and all things which are the reward of work in the Western world.

But many Europeans are unwilling to allow this reward to go to people of the wrong race who qualify for it.

In that case the African gains nothing or very little by joining our ranks. So, instead he feels frustrated and has to turn to something else.

He obviously turns to a racial doctrine which is the inverted form of the doctrine which has been keeping him down, and so he thinks of the struggle as one of Black



against White. In this he must place emphasis on all people who are black.

This doctrine will be worse in his case, because the belief in the equality of all Black people leads him to condone the remainder of barbarism which he finds among his own people, and so if in the end his people should triumph, that barbarism would still be there.

Those humane and liberal Europeans who are trying to implant their own civilisation in Africa find themselves greatly inhibited by this emphasis on racialism.

For instance I find myself inhibited in my dealings with my servant, because many times to deal firmly with him would look like the assumption of superiority of White over Black.

Yet if a man is lazy and inefficient he ought to be suitably dealt with, whatever the colour of his skin. All the antipathy that has been used against colour should be used against breaches of the civilised code of values, even against a man who is Black—but not because he is Black.

The practices of drawing sharp distinctions between Black and White but drawing no other distinctions, destroy the case for inequality of any kind.

Thus African racialism arises to oppose the White man and destroy his power, and, if possible, throw him out.

In this situation the White man in Africa has destroyed his moral strength and forced away from himself the sympathy of White civilisation elsewhere.

If the White man carries on with his racial attitude it may be that he will be destroyed in Africa and rooted out, but the force behind the attack would be African solidarity, and in such a movement there is no room for values of any kind.

Civilised values would be thrown out with the White man—the baby out with the bath water.

What is the alternative? Surely it is this: that our civilisation (not our race) ought to battle against all the principles opposing it and ought to fight to triumph. It would then become more conscious of its values.

*If we fight for race, the battle for civilisation is already lost.*  
How are we to turn what is a racialism antagonism into a different kind of battle?

There is one thing which could be the beginning of such a change.

The starting point is to build up a class distinction between Africans themselves, between those who can be regarded as really civilised, and those who are not.

The way this has worked in our own society in the past is that at first the distinctions have been based on outward signs, but once a class of people has been marked off, then within that class there grows up a code of behaviour and standards of thought and of action.

Thus an African with some money and a matriculation certificate would be able to vote and to live in a select part

of the town, but he might find that if he did not behave in the same way as the society within which he lived, he would be ostracised and not admitted into that society; that tremendous pressure would be put on him to conform to the standards of the community—and that is how a civilisation arises.

The European looking at the sharply divided African society would soon learn to make distinctions and not to make generalisations about "Africans."

In my opinion one conversation with one really civilised African does more to dispel prejudice than all the books written on the subject.

A European would soon discover that such an African was a person who had the same values as he himself, and that this man would be an ally against barbaric standards. The European would then perhaps abandon the idea that the whole thing was a matter of race and would be in a position to reconstruct his whole attitude on the basis of high values.

Whether the two races—Black and White—will ultimately fuse or whether they will remain separate entities preserving their national identities, is quite a separate question, and is not a part of the problem. In other parts of the world one finds homogeneous civilisations living side by side in harmony.

A society so built will take the lead in the development of Southern Africa and will ultimately compel neighbouring countries to accept its lead and conform to its standards.

It is for you to consider whether Southern Rhodesia is to be the country that gives this lead, and save Africa for the civilised world.

*Bulawayo Chronicle.*

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## THE GLORY OF THE WORLD

We bless Thee, Lord, that this great world,  
Made by Thee, where now we dwell,  
Was also for a while Thy home,  
The air we breathe Thou too didst breathe;  
The sun that shines on us did shine on Thee;  
The soil that nourishes us did nourish Thee;  
The water that refreshes us did refresh Thee;  
The children we clasp were clasped by Thee;  
The sick we tend were healed by Thee;  
The sad we weep with were wept with by Thee;  
The joys that come to us were blest by Thee;  
The flowers, the birds that cheer us cheered Thee.

But the glory of the world is this—

Here Thou didst live, and lived to die for us.

*David A. McDonald.*



## “Two Voices are there..”

### A. In South Africa.

(A translation of part of a report in “Die Kerkbode” on the recent Synod of the Transvaal D.R. Church, (Hervormde of Gereformeerde).

**A** LENGTHY statement about race relations was approved after thorough discussion in which, amongst others, the following points appeared:—

Scripture teaches the unity of the human race.

Scripture also teaches that God, as a consequence of sin, has divided mankind into races, peoples, and tongues.

God has not only willed, but has also made permanent the existence of separate peoples.

The division of humanity by God into different peoples and races has also in it great blessing.

The New Testament dispensation has not in any way done away with the existence of separate peoples or abolished their boundaries.

The original unity of mankind, which was violated by sin, can only be restored by the conquest of sin. The unity in Christ does away with *enmity* between peoples.

Efforts by Natives, Coloureds and Whites towards assimilation are to be condemned in the light of the principles set out above.

So far from the Word of God demanding equality, the scriptural principle is precise and unassailable, that in every community there is a definite authority-relationship.

Along the path of faithful and loyal respect for and maintenance of distinctive race-types lies the healthy approach to our race question in all its parts.

It is in the light of these considerations that we as a church and people are to understand our calling and our responsibilities towards other peoples and races.

For many years the church has stood on the principle of apartheid, and this attitude is justified by Scripture. We are convinced that it is along this road that the spiritual well-being of white and non-white can best be furthered and that God will be honoured.

The Synod noted all these points with gratitude and appreciation, and accepted them as a basis for further consideration and development.

### B. In the U.S.A.

(From a recent article in the “Star” by the Rev. Ben Marais, Ph.D. in which he wrote of the two Dutch churches in America, known as the Reformed Church and the Christian Reformed Church.)

(a.) Of the Reformed Church.

It is this Church that recently sent a special letter to the Dutch Reformed Church in South Africa to protest against the apartheid policy of the South African Church.

(b.) Of the Christian Reformed Church.

In their official publications they take a strong anti-segregationist view as far as the Christian Church is concerned.

Leading men like Professor Bouma and Dr. Danhof are outspoken critics of forced racial segregation within the Christian Church.

Nowhere is their attitude more clearly expressed than in the resolutions taken at the Young Calvinist Federation Convention at Grand Rapids on August 21, 1950. I quote the following resolutions:

“The Federation of Young Calvinists solemnly declares that:

1. The existing differences of race and colour provide no warrant for the indulgence of racial pride in and through discriminatory practices;
2. The Christian in his community should strive to honour the Negro's right to live, work, buy and sell in free equality, and should do all within its power to initiate and support such legislative and educational programmes as would secure for the Negro rights and opportunities equal to those enjoyed by other members of society;
3. Since the Church transcends all racial limitations, existing congregations are bound not to exclude Negroes from membership because of race or colour but, when the demands of Christ are met, to admit them unhesitatingly into full Christian communion and fellowship;
4. The Negro should not, on account of his colour, be prevented from enjoying the blessing of Christian education in our schools, but should be admitted upon the same terms as are all others; and our teachers should be at pains to develop in their pupils the proper Christian attitudes towards minority and disfranchised groups;
5. The Christian should foster in every reasonable way the Negro's integration into the community and the community's life and all measures which obstruct this end and such as force segregation, should be condemned as a violation of Christian principle.”

(Note. The conflict between these two voices appears to be irreconcilable, but we wish to say that it is not set out in these pages with any intention of inviting our readers to condemn anybody. We have tried to present in clear focus what appears to us to be one of the most baffling difficulties in our South African situation with a view to emphasising that it must not be allowed to break contacts within the Christian Church. It is to be accepted rather as an incentive to the pursuit of fellowship, to a determination to understand, and to prayer. Editors, “South African Outlook.”)



## “The Foundation of God standeth sure.”

WE may well be grateful that the birthday of General Smuts is being kept alive by a service in both languages on the kopje at Irene where his ashes were scattered. It will help future generations of South Africans that this should be continued, and remind them periodically that this great son of our land built his character and achievements on the one sure foundation, a profound sense of the reality of God.

There have come to notice recently from two different sources reminiscences of the “Oubaas” which show unmistakably how this was laid and maintained.

The first is from a letter in the Bible House, London, from a Johannesburg correspondent.

“To give you some little idea of the man he was, I will relate a personal incident. It was during the last war. A big force of South African troops had gone north, and General Smuts was leaving to pay them a visit. Before he proceeded to Northern Africa, however, he called in at the Headquarters of the British and Foreign Bible Society, Johannesburg, where he negotiated with the Secretary (the Rev. M. van Coller) to have forwarded to his men a consignment of New Testaments, with his signature inscribed. My wife also happened to be visiting the Secretary when the General arrived. She rose to leave, but he insisted on her taking her seat while he proceeded with his business with the Secretary. At the close, before he left the office, he said to Mr. van Coller, ‘Now, van Coller, we’ll pray about this before I leave.’ The three knelt down in the office, and both the General and van Coller prayed for the men at the front, their wives and families left behind, and, also, that the Testaments for their knapsacks would prove a lasting blessing to the men. That was General Smuts!”

The second is found in some reminiscences sent to the office of the Inter-Varsity Fellowship in London by the Rev. G. T. Manley, a former senior wrangler at Cambridge and Missionary at Allahabad, who was a fellow-undergraduate with the General when he was at Christ’s College.

“It was in the October term 1891 that, in company with one or two Christian friends, I held a freshers’ squash in the rooms of one of them. I was commencing my second year at Christ’s College, Cambridge, and had recently been converted through Christian Union influences and friendships.

“Among the freshmen for that year in the list published by *The Cambridge Review* we found the names of Krause, de Villiers, and J. C. Smuts, and amused ourselves by discussing how they should be pronounced; as I was myself at the door to announce the arrivals, doubt was put at rest by the first comer, “Mr. Smuts.”

“This was my first contact, but during his three years’ residence, Smuts often came to my rooms, and we had long talks on the religious problems in which we were both interested. I remember, rather dimly, that his outlook was much more philosophical than my own. Sometimes we went to Christian Union meetings together.

“After taking a Double First in both parts of the Law Tripos at the end of his third year, and staying a short time longer in England, he returned to South Africa.

“It was a surprise to me when his name appeared as a general in the Boer War. The profession of a soldier seemed to me to sit very badly on my religiously-minded and philosophic friend.

“Long after, during the Second World War, my old Christian Union friend, Dr. F. G. Cawston, then living in Durban, with whom I had kept up a desultory correspondence through the years, suggested to me that I should send the General a few I.V.F. publications. This I did, and received a letter written in his own hand and dated Pretoria, April 23rd, 1942. It contains these words:

‘You will be interested to know that throughout these long years I have remained a constant reader of my little Greek Testament, and more and more it has shed a light on developments such as no other book I have known.

‘For our time too, as for all time, the Man of Galilee dominates our horizon. The Hitlers, the Stalins and the rest are insignificant and passing phantoms in comparison . . . His message remains the true light of the world.’

“Some years later I was encouraged to send him a copy of the *New Bible Handbook*. Again I received a personal hand-written letter, this time dated Pretoria, Nov. 3rd, 1947. He wrote:

‘Your book has been constantly used and very much appreciated for its useful information and illuminating remarks about the Bible writers and their contributions.

‘The Bible remains the great book of the ages, now more useful than ever before in the moral crises and confusions through which mankind is passing. Mankind has not yet reached that Sabbath of God of which you write. On the contrary the march is proving more arduous than ever before. But it is a comfort and consolation to have with us that wealth of experience and thought and wisdom which still makes the Book the incomparable treasure that it is . . .

‘We still carry on as best we can in times which are very different from what we had looked forward to in the 1890’s. But the guiding light still shines, and beyond may be a greater fulfilment than ever we foresaw.



'With kindest remembrances and all warm good wishes,

Ever yours,  
J. C. SMUTS.'

"Whilst General Smuts lived, I did not feel it right to

give these letters publicity. But I now feel free to do so, and hope that the words of a great statesman may encourage others to be what he was, a constant reader of the Word of God."

## Orthopaedic Hospital opened at Lovedale

### THE ADMINISTRATOR OF CAPE PROVINCE ON CRITICS OF MISSIONS

ON Wednesday 2nd May, the Administrator of Cape Province, Mr. J. G. Carinus, declared open the new Lovedale Orthopaedic Hospital before a large gathering of invited guests.

Dr. R. H. W. Shepherd, Chairman of the Hospital Board, who presided, narrated how an initial gift of £2000 from the Nuffield Trust had led to gifts of £4000 from the Deferred Pay Board, £11,000 from the Native Affairs Department, and smaller donations from the Native Councils of Victoria East, Middledrift and Seymour, as well as gifts from private donors. It had ultimately been decided to proceed with the erection of an orthopaedic hospital costing about £23,000 and capable of holding sixty patients. Towards the total sum required the Nuffield Trust, through the National Cripple Care Association, gave a further grant of £1000 and the Cape Province a grant of £5000. The latter also had undertaken to be responsible for the annual upkeep of the Hospital.

Dr. Shepherd related further how the sympathetic attitude of the Administrator and his advisers had led to the Victoria Hospital coming under the new Hospitals Ordinance of 1946, whereby the Province would bear the financial burden of the Hospital while leaving the Hospital unfettered in its spiritual work. He expressed the warm thanks of Lovedale Institution and the Hospital Board to His Honour for all that had been done.

After Scripture reading by Rev. J. MacDonald MacTavish and prayer by Rev. J. J. R. Jolobe, the Administrator on the invitation of the Matron (Miss L. Miller) presented certificates to thirteen student nurses who had completed their period of training.

Mr. Carinus then went on to say:

"It is with a feeling of very real pleasure that I have accepted your kind invitation to me to be present here to-day at the opening of the new orthopaedic block of the Victoria Hospital. As you know, the hospital forms but a part of the larger missionary institute, and I would like to express to you my appreciation of the fact that I, who am not a member of the Scottish Church, should have been asked to perform the opening ceremony.

"Before coming to the subject of the new block which we are about to open, I would like to take this opportunity of expressing my admiration for the past achievements of the

Lovedale Mission. It is indeed a sad reflection on our human race that the great men have, throughout the ages, always had their detractors, persons of lesser character and resolve who have been envious of the heights achieved by them and who have lost no opportunity of belittling their successes. Not even the missionary movement has escaped this slander, and it has even been stated that the missionaries have caused more harm than good through having allowed religious enthusiasm to outrun discretion. There may have been isolated cases where this was true, but I am happy in my own mind that in the main, the accusation is very far from the truth. We have but to look around us, and particularly here at Lovedale, to realise just how false it is when applied to the missions in this country, every one of which is rendering a great service to the community.

"From that November day in 1824 when the Rev. John Ross and the Rev. John Bennie parted from their fellows at the Chumie Mission to establish themselves at Old Lovedale in this valley, the Lovedale Mission has, in broadest sense, played an invaluable part in not only the spiritual but also the mental and physical well-being of the Native population. It has fully merited the gratitude and respect in which it is held by the people of South Africa and of this Province in particular.

"As I have just said, Lovedale has played an invaluable role in the spiritual, mental and physical well-being of the people. It is upon the physical well-being that I wish to dwell to-day. We all know that there is an acute shortage of hospital accommodation throughout the country, and I was interested to read in the reports of the Administration's medical officers at the time of Union, that they too were suffering from the same shortage in those long past days. It was almost certainly this shortage which prompted the Lovedale Mission to undertake the erection of the Victoria Hospital in 1897 towards the cost of which, amounting to £5,000, the Government contributed £2,000. It rapidly became evident, however, that the hospital was not large enough to meet the demands which were being made upon it, and the west wing was added in 1904, the Government once again contributing towards the cost.

Not only did the Government assist in the matter of capital expenditure, but it also contributed annually a



grant of £300, subsequently raised to £500, towards the maintenance of the hospital. Later, when the Administration assumed a measure of responsibility for hospitalisation by the passing of the Cape Hospitals and Charitable Institutions Ordinance in 1912, special provision was made in the Ordinance for the Victoria Hospital.

"From what I have just said, you will realise that the Lovedale Missionary Institute and the Administration have been closely associated in the affairs of the hospital for very many years, and I am sure that it was the goodwill born of this association which enabled us to find a satisfactory solution to the problem of whether or not the hospital should be brought within the provisions of the new Hospitals Ordinance passed in 1946. That it has been brought within these provisions cannot, I am convinced, but be to the ultimate good both of the hospital and of the patients it serves. The advances in medical knowledge have made hospitalisation no longer the relatively simple and inexpensive undertaking that it was in bygone days, and it is essential, if we are to build up and retain a healthy nation, that the nation as a whole, as represented by the Government, should play a part in our health services, for the Government alone has the necessary financial resources to meet on a large scale the demands of modern medicine. In this connection it is worthy of note that the financial assistance which the Administration has granted towards the maintenance of the Victoria Hospital has risen during the past fifty years from the £300 I have mentioned, to £44,000. Such an increase would, you will agree, tax to the uttermost the resources of a private society. I wish, however, to take this opportunity of expressing my deep admiration of the excellent services which have been rendered in the past and will continue to be rendered by religious and missionary societies and by other voluntary associations in caring for the sick. I feel that the highest praise is due to all concerned for their unselfish devotion to their work and the manner in which they have contended with the many difficulties with which they have been confronted.

"In the early days of man's story, a person who was crippled was accepted by his fellowmen as being crippled for life and was forced to live the life of a cripple. As medical knowledge advanced, however, it was realised that an illness of this nature could be cured and need not result in a lifetime of frustration and limitations—that a person so stricken might still recover to fill his rightful place in society. So we find orthopaedic work passing out of its experimental stage, through a phase of being merely part and parcel of the general activity of the hospital, to the stage which we have reached to-day of having separate accommodation provided specifically for cases of this nature.

"The necessity for undertaking orthopaedic work at the

Victoria Hospital was early realised by the mission authorities, and great progress has been made in this sphere during the last twenty-five years. This progress was handicapped to a considerable extent by the lack of accommodation, and it was not until the formation of the Nuffield Trust and the establishment, in 1939, of the National Council for the Care of Cripples, that serious consideration could be given to the provision of a separate block for orthopaedic cases at Lovedale. Plans for such a block were accordingly set afoot and, thanks to the generosity of many well-wishers, it has been found possible to make a commencement with the new block. I trust that the day may not be far distant when it will be possible to complete this block in its entirety. That it will serve a most useful function is beyond dispute, and I have no doubt that many who enter the block crippled in body, will go forth from it restored to health and capable of participating in full in the life of their communities.

"I am sure that I am speaking not only for the Administration, but also for the Governing Council of this Institute when I say that it is our earnest hope that we will be able to provide at the Victoria Hospital those facilities which modern medicine demands for the treatment of the sick. If financial considerations and the many other pressing demands which are made upon our pockets do not permit of our providing them as soon as we would like, let us be patient in the knowledge that we have made a beginning upon the right road and that, God willing, we will proceed along that road until we attain our goal. The opening here to-day of the orthopaedic block represents the attainment of another milestone, and it is as such that I welcome it.

"It is now, Ladies and Gentlemen, my duty and pleasure to declare the orthopaedic block open. May it always fulfil the hopes we have of it and play its part in our common crusade against ill-health."

After the Administrator had opened the door, a choir of nurses sang a song, "God bless this house."

Dr. W. C. J. Cooper, Medical Superintendent, thanked His Honour for his presence and words. He emphasized that the spiritual work of the Hospitals at Lovedale was unaffected by the new relationship with the Province. Dr. Cooper also remarked how the new Hospital was only half of the scheme envisaged: it is hoped later to have a building capable of receiving one hundred and twenty patients.

The Matron and Hospital staff entertained the company to tea, and the Administrator later drove off to the accompaniment of cheers from the nurses and others.

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**If you believe in the God Christ preached, you must be overwhelmed by your faith, and in time of trouble turn, with a heart of grace, to prayer.**

*Ngaio Marsh.*



## Formosa—The Beautiful Isle

### A MISSIONARY ROMANCE

**M**Y coming to the Island of Formosa a year-and-a-half ago, was a stormy one. Leaving the Anchorage near the Chinese city of Foochow, Fukien Province, we steamed down the broad Min River, alive with multi-coloured junks, past the fine new Christian University and the ancient Buddhist monastery of Gu-shan, and headed for the open sea. Formosa lay due East across 100 miles of turbulent water. Our old ship, packed with Chinese civilians and soldiers, and making a bare six knots, was expected to do the crossing in 15-17 hours. However, after five or six hours sailing a monsoon wind sprang up and soon the small craft, with a dangerously low freeboard, was making heavy weather, and the captain wisely anchored in the lee of a great rock, called White Horse Island. Here we wallowed for three days and nights until the store of food which the passengers had brought, was exhausted and, as the storm showed no signs of abating, we came about and ran before it back to Foochow. Our second attempt was more successful and we arrived in Formosa just one week late.

The island on the map looks not unlike the leaf of a rubber tree. Lying roughly north and south it is about 300 miles long and 90 miles wide. Down the western side stretches a fertile plain with a maximum width of 50 miles, while a range of mountains runs down the centre and eastern side of the island. The highest mountain, Mt. Morrison, named after the first Protestant missionary to China, is over 14,000 feet or higher than Mt. Robson in the Canadian Rocky Mountains. There are 50 peaks over 10,000 feet. The entire east coast is very rugged and spectacular with sheer cliffs over 4,000 feet high, plummeting into the Pacific Ocean. The island is rich in all kinds of minerals. The mountains are heavily clad with camphor-wood, hinoki, and other valuable timber. Great rivers water the fertile plain. Sixty-two known varieties of fruit are grown on the island. Three crops a year are reaped from the paddy-fields. Besides rice, the staple crops are peanuts, sweet potatoes, linseed and sugar-cane. Nature is at her most prodigal on the island of Formosa.

The present population of the island is about seven-and-a-half millions of whom five millions are Formosan. There are 150,000 Aborigines in the high mountains, Polynesian in origin, gathered in seven distinct tribes, each with its own language and customs. There are about one million refugees from Communist China and half-a-million soldiers, remnant of Chiang Kai Shek's armies, deployed on the island.

Portuguese explorers gave the island its name, Formosa, meaning 'beautiful.' Some hundreds of years ago,

Chinese from the Amoy-Swatow districts on the mainland, invaded the island, drove the Aborigines back into the mountains and settled on the great western plain. Three hundred years ago the Dutch conquered the country but, after forty years' rule, they were driven out and the Formosans regained their independence under their national leader, Koxinga. Then, on 27th July, 1894, war was declared between China and Japan. The Japanese won an easy victory and by the treaty signed 17th April 1895, Formosa was ceded to Japan. With fierce efficiency the Japanese set about making Formosa the shop-window of their Empire, building roads, railways, great hydro-electric schemes, exploiting the great natural resources of the island and starting many industries. The Formosans were not allowed to take positions of authority in the governing of their country. Responsibility and initiative were discouraged. For fifty years, the Japanese held sway, during which time the Japanese language was made compulsory in the schools and elsewhere.

Freed from this iron grip in 1946 by the Allied victory, the Formosans welcomed the Nationalists from the mainland of China, but the welcome soon faded when the Nationalists proved corrupt, inefficient and, in their suppression of a Formosan bid for independence, just as merciless as the Japanese. The Nationalists are now, belatedly, introducing reforms, but I fear the legacy of hate is too great to be wiped off, and that discontent will continue with the present administration. Equally certain were the Formosans I talked with, in their distrust and fear of Communism, and their unwillingness to come under the sway of Red China. Probably the best thing that could happen would be for the United Nations to take Formosa under its wing, and by wise counsel and judicious leadership, guide it to full democratic freedom.

Those historical factors, have naturally influenced the course of Christian Missions in the island. During the Dutch occupation in the 17th century, the reformed Church of Holland sent about thirty ordained missionaries who built chapels and schools, and used romanised spelling of the native languages for translating scripture portions and catechisms. But this initial work seems to have died out and it was not until 1865, more than two-and-a-quarter centuries later, that Dr. J. L. Maxwell, of the English Presbyterian Church, crossed over from Amoy on the mainland and began work in the south of the island. Seven years later Dr. McKay, of the Presbyterian Church, of Canada, commenced work in the north. To-day, one hundred years later, the English Presbyterians have 25,000 Communicants in 119 churches, four presbyteries,



48 ordained ministers and 54 unordained preachers. In the north, the numbers are slightly smaller. The total Christian community for the whole island is 40,000, 98 per cent of the churches are self-supporting.

One of the famous names of the Formosan Mission is that of Dr. Thomas Barclay, who came out in 1875 and served the mission on the field for sixty years, a record which must have few, if any challengers. The early missionaries often met opposition and one story is told of Dr. Barclay, in 1885, visiting a congregation in the village of Ni Pu, in the south of the island, which congregation had just bought the house of a Christian for use as a chapel. Some of the villagers who were opposed to the transaction broke into the chapel while Dr. Barclay was conducting the service, smashed the furniture, beat up the Christians and poured over Dr. Barclay several buckets of liquid manure which they had gathered from the village dung-hills. Barclay remained quiet and endured this insult with marvellous meekness. His only comment was: "What a waste of good manure! You will need this when you are planting out the rice." The Formosan Christians have never forgotten this incident. They recounted it to me when I visited the village of Ni Pu last year. It is frequently recited (and even acted in school plays!) in praise of Dr. Barclay's forbearing Christian spirit. Where could a more appropriate illustration be found of the text: "Being reviled, we bless: being persecuted, we endure: being defamed, we entreat: we are made as the filth of the earth, the off-scouring of all things." It is interesting to note that Dr. Barclay did some of his best work when he was past the 70 mark, including translations of the Old and New Testaments—he started the Old Testament at 78—and the compilation of what was intended to be a supplement to the existing Formosan dictionary, but which, when it was published, proved to be much larger than the original dictionary. In 1921 he was justly honoured by being appointed Moderator of the First General Assembly of the Presbyterian Church of England. At his jubilee, Dr. Barclay, looking back on his fifty years of service said he had never for one moment regretted coming to Formosa. If anyone was inclined to despair he would pass on the motto he had found to be true, "It is brighter farther on." A young missionary was heard to say afterwards—"Yes, I suppose it's true. It is brighter farther on. It's the first fifty years that are the worst!"

One interesting piece of mission work in Formosa is that done among the Aborigines of the High Mountains, mentioned earlier. The policy of the Japanese was to forbid Christian missionaries from entering the territory. On the other hand they attempted to introduce Shintoism amongst these animistic head-hunters. Head-hunting was firmly rooted in the customs of the tribes. A large button, three inches in diameter, made of polished bone,

would usually be added to a strap worn from the shoulder to the waist for each head collected, and a man could hardly expect to get a good wife unless he had a fair showing of buttons. These people retreated into their mountain fastnesses and were never really conquered by the Japanese. As late as 1930 they killed over 100 Japanese who had ventured into their territory.

The Japanese fenced off large tracts of the mountain country with electrified wire and by bombing and other methods did what they could to subdue and isolate these people.

Then a few years before the last War, an old lady from one of the largest of the tribes, the Tyalls, came down to the Canadian Presbyterian Bible School at Tamsui and applied to take the two-year course. Many must have doubted the wisdom of accepting Chi-ong as she was not in good health, was well past middle age and had the slightest of education, being barely able to read. Yet no one in Formosa and few anywhere in the world have done as much for the spreading of the Gospel as has this little Tyall woman, Chi-ong.

On completing her course, she returned to her village on the East Coast. The War came; the missionaries were interned or repatriated, and nothing more was heard of Chi-ong beyond the fact that she was holding Bible Study groups quietly in her home. Only after the War, when the missionaries returned and ventured up into the 'High Mountain' country, was the wonderful story revealed.

Chi-ong had continued her work, secretly, through the War. Secretly, because if the Japanese police had discovered what she was doing, they would have killed her, as they did some of her converts later on.

The Natives would travel many miles from their mountain villages to Karenko where Chi-ong lived, arriving after dark, study the Bible with her through the night, leaving long before dawn that they might get back again to their homes without arousing suspicion.

Chi-ong, old and frail though she was, travelled extensively through the 'High Mountain' country. Often the young men would carry her on their backs from village to village. The stories of her many narrow escapes from the police read like a thrilling adventure novel.

Carrying her tattered Japanese Bible, this little old lady went everywhere, and everywhere she went she spread the Gospel, so that when the first missionaries returned they learned the amazing fact that there were more than *four thousand believers* awaiting baptism; they had already erected twelve churches and others were being built.

"How did you first hear the Gospel?" A missionary asked one of the leaders in a little Christian community high up in the great Taroko Gorge.

"From my wife's sister who came here in 1942 from the Coast," was the reply. "I wanted to know more so I



made weekly trips to Karenko to learn from Chi-ong." (This was a distance of about 20 miles through wild country.) "I went at night and after two or three hours study with her, I would arrive home before day-break".

"She told me not to start the work of winning others until she had properly instructed me," said Yaiyetu reflectively.

"How long did she teach you?"

"For three months."

"And did you wait as she told you to, before you went to work?"

"No. I could not wait that long. I had to tell somebody."

"How many had you won by the time she finished teaching you?"

"Five families," he replied.

He could not wait to tell others! He won 25 people during those first three months while he was being instructed. Later the police discovered that he was holding meetings and tortured him so terribly that he lost his reason for a period.

Chi-ong died in the spring of 1946 at the age of 74. As I stood by her simple grave at Karenko three years ago, now, the sound of the Pacific in my ears and the great mistcovered mountains rising about me, I felt that I was in truth, on holy ground.

'He brought them out of darkness and the shadow of death and brake their bands in sunder.'

DONALD MAC TAVISH.

## In Memoriam: Bernard Mizeki

(Baptized Cape Town, March 7th 1886 Martyred Mashonaland, June 18th 1896.)

SOME while ago I wrote a good deal about a ramshackle little Church, amongst the pondokkies outside a flourishing little town some thirty miles from Cape Town, which commemorates the African martyr Bernard Mizeki. I tried to describe the poverty of that little structure and the crowded services which were held inside it. Since then there has been a change. The people have obtained another site, only a short distance from the old one, and on it they have put up another structure more commodious as a church than the one in use hitherto. They have done this at their own expense and with their own hands. They have not pulled down the old place. They told me, quite seriously, that it was to be used as a concert-hall.

The new structure, also in memory of Bernard Mizeki, is more uniform than the old if only because, with the exception of a white cross on the roof and a white door at the west-end, the exterior is nearly all of the same colour, namely the reddish brown of the rusty sheets of tin with which it is covered. These are nailed on to the framework of the odds and ends of bits of wood which catch the eye from the inside. Also, by comparison with the old one, the new structure is lofty and spacious; there was the dignity of space around the congregation of seventy-five that sat on the rough home-made benches there this morning; and there was plenty of light through the open windows. The new church is erected on a slope, the altar being at the top end of the incline; an attempt at levelling has been made, but still the priest, on going to the altar from the west end, makes a real ascent. Although there appears to have been little use of the plumbline or spirit-level in putting up this church, and although there is in it nothing of the beauty of architecture, yet there is in it a very real beauty of another kind, and an atmosphere very conducive

to worship; perhaps this is just because it is the gift, and the rough and simple handiwork, of the devoted people who use it.

On my first visit to this new church this morning there was no one there when I arrived except one of the sidesmen who was sweeping it out. This man then provided a mat for the communicants on the rough altar-step of dried earth by spreading on it long strips of corrugated cardboard. The local congregation was more than doubled by a party of over forty people who came over from a neighbouring town in a very smart new 'bus with a European driver. This cost them £3. In addition to the Sung Eucharist, during which the new church was blessed, there was a marriage, the churching of two women and the baptizing of their babies, the confessions of two young men desiring restoration to Communion, the Confirmation Class, the taking in of the banns of another marriage, besides numerous talks about various matters. I had arrived at the Church at 8 a.m. and eventually left at 1 p.m.

When leaving home to visit this place I did not know I should be asked to take a marriage. I therefore had to obtain the necessary forms from the local Rector. One form was missing, so I had to get the parties to sign a blank sheet of paper, assuring them I would insert the required wording above their signatures on returning home. The man was elderly, and I soon recognized him as one I had known thirty years ago in the Transkei. As to his age, all that he could say was that at the time of the rinderpest he was a small boy not yet old enough to herd the cattle. The men assisted me to arrive at an age near enough for entry in the register. The young woman, when asked her age, said that, in the year when there was an eclipse of the sun, she was a young girl just getting her



breasts. Again, with the help of those standing round, I put down what seemed nearest to the truth. Just as I was about to begin the marriage service the Church-warden walked up the church with a tray of tea and placed it on the credence table, and then placed a chair beside it—for my refreshment when free. When the marriage service was over, the man left the woman and went back to his seat amongst the men, and the woman went amongst the women where she took a baby from one of them which she promptly began to suckle. As I was just then to baptize another baby I suggested baptizing this one also. The parents gladly agreed saying that there was another one at home. The two mothers were then churched. The baptism service followed, and then came the confessions of the young men desiring restoration, and then the Confirmation Class, and lastly the taking in of the banns of the other couple desiring to be married. The man was a baptized member of the Church already in the Confirmation Class which had just met. The woman was a Communicant. Upcountry they had been married by Native Custom (that is to say by heathen rites) under pressure (they said) from their parents. The woman had continued in Communion because (she said) her priest at home, whose well-known name she quoted, had told her that, in

the circumstances, her marriage by heathen rites was no hindrance to Communion. Perhaps he was right, but this was something new to me. Anyway the woman was not now expecting to receive Communion again before her marriage in the Church.

The preacher at this Church is an earnest young man, with very little education, who lives with his wife and little children in one of the pondokkies of the location. There are several assistant preachers and a churchwarden and sidesmen. These are all likeminded men with a proper pride in the church building which they have put up. They maintain the services of the Church so far as they can on Sundays and on certain days in the week, and they are rightly concerned about the life and growth of the congregation. No doubt Bernard Mizeki would rejoice, as much as any who were there this morning, at the new structure bearing his name, and at all the worship, and the building up and repairing of spiritual lives, that is already going on inside its rusty covering.

F.J.R.

(The story of Bernard Mizeki has been told by the South African Church Publications, Box 1509, Durban, in Centenary Pamphlet No. 7.)

## Sursum Corda

*"No room for them in the inn."*

IT was indeed a distressing business. After his long journey, and deeply concerned about his wife's condition, Joseph is told at the hotel that there is no room for them. It was enough to exasperate any man. But at last he was squeezed in, in the stable amidst the cattle.

But why was there no room? Was it due to the overcrowding by visitors who had forestalled them, or to the sheer indifference of the inn-keeper, or to the respectability of those who had much money to offer, or to limitations of space over which the inn-keeper had no control? Was chivalry among the guests of the hotel dead? These questions must remain unanswered, but may continue to haunt our minds.

Perhaps if it had been known to those concerned that under their roof was to be born that day the Saviour of the world they would have moved heaven and earth to accord Him a royal welcome into this world. We are all at our best when we have been forewarned.

I had a friend in Pondoland, Mr. W. D. Cingo of Emfundisweni, who, as a representative layman, attended the Methodist conferences regularly. He had a facile pen and many a reader of *Imvo* looked forward to the news of Conference by "Telegraph." (Mr. Cingo wrote under the *nom de plume* of 'Telegraph,' thus Anglicising his

own name of Cingo and the editor of *Imvo*, himself a churchman and a devout Methodist, used to give him a double column with big headlines—THE METHODIST CONFERENCE by TELEGRAPH.) On one occasion, "Telegraph" tells us, he was caught in a storm and drenched to the skin. Coming to a house he knocked and knocked on the front door but there was no response. At last he went round to the kitchen where he found the girls of the house sitting round a lamp and reading *Imvo*. Little heed was paid to the stranger for they were absorbed in "The Methodist Conference, by 'Telegraph,'" and this now and again evoked bursts of laughter with the remark, "Oh what a humorous man this 'Telegraph' is." If it had been known to those girls that "Telegraph" was in their midst that evening they would assuredly have behaved very differently.

Tiyo Soga also, writing to a Native newspaper in the eighteen-sixties, constrains his people not to act indifferently towards strangers, especially the heathen. Thus he writes, "Once I visited a certain mission station and saw, about bedtime, a man sleeping under a tree outside. It was an exceedingly cold night, for it was winter. I said, 'Are you sleeping here?' and he said, 'Yes'. 'Why do you not ask for a sleeping place in this mission village?'



I asked, and he said, 'It is not the first time I have come here. I have given these people up. In all these homes a stranger is refused hospitality,' I left feeling very disappointed, but managed to get him a sleeping place. This incident confirmed a conversation I overheard once between two Red Natives. They said that where they came from everybody was nursing a grudge against the Christians of such and such a place because of their stinginess and their driving away of strangers overtaken by night.

"To you readers of this paper who are Christians I say, 'Make use of every opportunity for spreading the Word of God to the heathen. Is it not likely that through your indifference you may be hindering the Word of God? Let our heathen brothers have no cause to speak about your inhospitality, your driving away of strangers from your homes. Are not those you send away the same people you pray for in your prayer-meetings that they may be converted? Why then do you drive them away? A cup of water to the thirsty, a morsel of bread to the hungry, a sleeping-place to the weary—these are effective agents for opening the ear and the heart of a person if you want to speak to him about your Lord. Why do you send them away?'

"Furthermore, the word of God, Who is kind to all His creatures, mentions the stranger often. The gospel parti-

cularly safeguards these three—the widow, the orphan and the stranger."

This same Christ for Whom there was no room in the inn at Bethlehem, visits individuals and nations alike. But the answer of many too often is, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Perhaps He does not fit in with their life purposes, or, maybe, they think His standards wholly beyond their reach. Yet let them but open the door of the heart to Him and His grace will so work in them (and in us) that they will share the experience of one who wrote:—

I love my Redeemer, for He is a friend of mine,

He brought about peace between me and my God.

I love my Redeemer, for He is my Purifier,

He removes my sins and cleanses my heart.

I love my Redeemer, for He is my light

And His voice is my lamp that gives light to my road.

I love my Redeemer, for He is my helper,

He abides with me in my youth, and even in my old age.

I love my Redeemer, for He is my strength,

He conquers my enemies for me, and rules within me.

I love my Redeemer, for He remains with me,

When my friends depart, He still is with me and is my life.

B. B. MDLEDLE.

## New Books

**Christ and Time**, by Oscar Cullmann. (S.C.M. Press, 253 pp. 18/-).

Dr. Cullmann holds important posts at the University of Basel and at the Sorbonne and ranks with the leading theologians on the Continent. Hitherto only some minor works of his have appeared in English, such as the fresh little book on Baptism which was noted in these pages a few months ago. This new book, published originally in German, was from the first welcomed as being of great significance. It sets out what Dr. Cullmann himself describes as a systematising of ten years' study of the New Testament conception of time and history. His position in regard to this important issue of Christian theology is definite and he maintains it in an argument which almost amounts to a lively discussion with men like Barth and Brunner. Readers who are familiar with the modes of expression of the continental theologians will probably revel in it, on whichever side of the argument they find themselves. The ordinary student, on the other hand, who lacks that equipment, will not find the going easy and will catch himself feeling that it does rather "go on and on." But it is well worth persevering with, and those who do so will find themselves richly rewarded by the contact with a fine and original mind, wholly loyal to the mind of Christ as he understands it.

**The Gospel Message of St. Mark**, by R. H. Lightfoot. (Oxford University Press, 117 pp. 10/-).

This is a composite book in which Professor Lightfoot has brought together, without any particular attempt at welding, a course of four lectures, some articles written for the *Expository Times*, and one or two other occasional papers. All but two of the eight chapters deal with some aspect or portion of St. Mark's gospel, so that the title is tolerably accurate. The exceptions discuss the Cleansing of the Temple in St. John's gospel and Form Criticism in regard to the study of the Gospels. There is also a long appendix which deals with the problem of where St. Mark really closed his narrative in the last chapters of his book.

A critic may not unreasonably feel justified in being somewhat exacting over a book by a distinguished Oxford professor, and in this case the result has been a little disappointing. There is a great deal of value and suggestiveness and sensitiveness to the mind and words of Christ in it, but along with that there are passages that seem far-fetched or fanciful or little more than padding. It is difficult to imagine the professor's great namesake of the nineteenth century publishing a work of this kind without bringing it into a more coherent shape. Perhaps this feeling was partly due to the effect of a rather unimpressive



opening paragraph which suggests that St. Mark's gospel was comparatively neglected in the primitive church and then goes on to say with truth that we know very little indeed about its reception in the church until the last half of the second century. However, in spite of minor matters of this kind, throughout the book there are constant touches which throw light on the gospel narrative and give it life, putting one under a deep obligation to the writer.

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**Parachute Padre**, by J. Fraser McLuskey, M.C. (S.C.M. Press: 8/6).

This book is a thriller of the best type. Mr. McLuskey is a minister of the Church of Scotland who during the last great war volunteered for active service as a chaplain, and was appointed to duty with the 1st Special Air Service Regiment. Most of his work was done behind the German lines, as his regiment collaborated with the Maquis in France. Mr. McLuskey tells of the training of the Regiment, of their being dropped behind the German lines shortly before the invasion of France, and of what befell them in their perilous situation. It is an extraordinary tale, modestly told, of resolution, hardihood, daring, and adventure. The chaplain shared all the experiences of his men, never forgetting that he was one of them but remembering also that he was the Ambassador of Another.

The writing is as good as the story.

R.H.W.S.

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**Galatians**, by Principal John A. Allan. (S.C.M. Press, London: 6/-).

This volume of the Torch series of Bible commentaries bears the marks of the series—brevity and simplicity of treatment, with special attention to the theological issues. It is scholarly, modern in the best sense, and capable of giving the general reader just what he needs for the understanding of the Epistle. We warmly commend it.

## Lovedale Notes

### The Henderson Memorial Church.

At its meeting in November last, the Lovedale Governing Council took a definite step with regard to the erection of the Henderson Memorial Church, in that it decided to seek the help of an architect in preparing plans for a church on which a beginning could be made with the £8000 now on hand.

The architects approached were Messrs Parker and Forsyth of Cape Town who have designed a number of Lovedale buildings.

The first sketch-plans have come to hand. They make provision for a church to hold 1,000 people, including a

choir of one hundred and a gallery capable of seating a hundred.

It is desired to build first a part of the church including chancel, transepts, and vestries, leaving the nave, gallery etc. to be built later. The first part of the church will be used for smaller services, pending the completion of the whole building. For this first part a sum of £12,500 will be required.

The Architects propose that the site of the church should be close to the Main Avenue, but on the lower side of the Theal Avenue which leads to the Girls' School. The church will be the first building that will come into view as visitors proceed up the Main Avenue, and in this way it will be a constant reminder that Lovedale's primary purpose is spiritual.

The Kirk Session and Deacons' Court have given approval to the site and the plans. Their resolution will go to the Governing Council or its Executive at their first meeting.

Meantime every effort must be made to collect the £4,500 still needed for the first part of the church so that erection may begin.

Donations should be sent to The Principal, Lovedale, C.P.

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### Mr. James A. S. van Niekerk. A Remarkable Record.

On 1st June, 1911, Mr. James A. S. van Niekerk was appointed Assistant Postmaster at Lovedale. For many years the Principal of Lovedale was the official Postmaster but the salary he received was used to provide a deputy or assistant. To-day Mr. van Niekerk, now the recognised sub-Postmaster, completes forty years of meritorious service.

During his many years, Mr. van Niekerk has seen the work of the Lovedale Post Office grow tremendously. To the Lovedale Post Office comes the mail not only for the 1350 residents in Lovedale (staff, students and hospital patients) but also the mail for various neighbouring Native locations. The charge of the office demands qualities of energy and knowledge of no ordinary kind.

Mr. van Niekerk has proved himself able for every duty, being efficient, courteous and knowledgeable. His experience is at the disposal of everyone making use of the Post Office. He has also identified himself with the life of the whole Institution. Not only by his names (James Stewart, which connect him with the second Principal) and Alexander (after Mr. Alexander Geddes), but by a great fund of reminiscence and service he is bound up in the life of Lovedale.

We congratulate him on reaching his fortieth anniversary and thank him for so notable a contribution to Lovedale's story. We hope also that he has further chapters to add.